



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. *Ha'meem*⁵³¹⁸.

2. Descending⁵³¹⁹ (of) the book (is) from Allah The Mighty, The Hakeeme⁵³²⁰ (infinite bekma⁵³²¹ Possessor).

3. Not We created the Heavens^w and the Earth^w and what (are) between them both except by the right and ajalen⁵³²² (term-limit) musamma⁵³²³ (that which is designated and/or named); and who^r disbelieved they^z a'mma (regarding) what (had been) warned they^z (are) shunners.

4. Let-say [you^s]: have you^c seen what you^z invoke of lesser than/without Allah, let-show me you^z what (that/on Earth)⁵³²⁴ created they^z of the Earth^w; or for them asherkon (partnership with Allah) in the Heavens^w; eetoney^x (let-you^z: bring/come-to me)^x by a book of before this, or a remnant^w/trace^w of knowledge, en(if) you^c were ssa'de-geena (always truth enforcers).

5. And who^a (is) adhallo⁵³²⁵ (more astray) of whom^p [he] invokes of lesser than/without Allah who^p not yestajebo⁵³²⁶ (compliantly-answer) for him to The Qeyamatey's^w (Judgment's) Day, while they (are) a'n (off) their invocation (are) neglectors.

6. And if (had been) thronged the mankind, they^z were for them foes and they^z were by their eba'da'te^w (worship/servility-to-them) disbelievers they^z.

7. And if (to be/being) recited^w on them Our Aya'to^w (Qur'anic statements) evidences-she^{ym} said who^r they^z disbelieved for the right^x lamma (when/whence) [it^x] came(to) them: this (is) a magic manifest/manifest.

8. Or say they^z: iftrabo ([he] crafted it^x as a lie for fraudulent end); let-say [you^s]: en(if) iftaraytoho (I crafted it^x as lie for fraudulent end) then not possess you^z for me of Allah a thing; He (is) knowinger by what tofedbona⁵³²⁷ (you^z group-rush) in it^x; sufficed by Him Shabeedan (iterative

حَمْدٌ
تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ
الْحَكِيمِ

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ
مُسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا
أُنذِرُوا مُعْرِضُونَ

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ
اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُتَوَنَّى
بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَرَةٍ مِنْ
عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ
مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْفِئِمَةِ
وَهُمْ عَنْ دُعَائِهِمْ غَفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

وَإِذَا تَتَلَّى عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ
قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا
جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ
افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ
اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ
فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ

⁵³¹⁸ See the *Lexicon* attached to this Translation for a commentary on this.

⁵³¹⁹ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array! See التاج!

⁵³²⁰ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁵³²¹ See the *Lexicon* attached to this Translation for “bekma!”

⁵³²² The word “الأجل” means term-limit, see اللسان!

⁵³²³ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named!

⁵³²⁴ The demonstrative pronoun “ذا” in “ماذا” is an intensifier when it is suffixed to an interrogative pronoun, such as “إما” Thus, such interrogative-intensifier-suffixal, roughly correspond in English to: “what on Earth” or “why on heaven’s name,” etc.!

⁵³²⁵ The word “أضل” = “adhallo” is a superlative adjective for “strayer” for which there is no English equivalent!

⁵³²⁶ The word “يستجيب” is rooted in “استجاب” meaning: favorably/compliantly answer, not just answer! See الهادي!

⁵³²⁷ The word “تفيضون” comes from “الإفاضة” which means a crowd of people rushing from one place to another

Witnesser/ Testifier between me and [between] you^b; and He (is) The Ghafooro (iterative Forgiver), Ar-Rabeemo (The iterative mercy Giver).

وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٦٨﴾

9. Let-say [you^s]: I was not an innovation⁵³²⁸ of the messengers and not *adrey* ([I] *profoundly know*) what (is to be) done by me and neither by you^b; *en* (not) *attabe'o* ([I] *closely-follow*) except what (is to be/ being) revealed⁵³²⁹ to me; and I am not except *na'theeron* (iterative warner) manifest.

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ
وَمَا أَدْرِ مَا يُفْعَلُ بِي وَلَا بِكُمْ
إِن أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا
إِلَّا نَذِيرٌ مُّبِينٌ ﴿٦٩﴾

10. Let-say [you^s]: have you^c seen *en* (if) (it^x) [was] from *enda* (by munificence of/ by Rule of) Allah and disbelieved you^c by it^x and witnessed/ testified a witnesser/ testifier of Israel's sons on its^x similar, so [he] believed and *istakbartom*⁵³³⁰ (you^c affirmed yourⁿ standing haughtily above submission); verily Allah not guides-aright the people the *dha'lemeena*⁵³³¹ (injustice-doers).

قُلْ أَرَأَيْتُمْ إِن كَانَ مِّنْ عِندِ اللَّهِ
وَكُفْرْتُمْ بِهِمْ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي
إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَقَامَنَ
وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٧٠﴾

11. And said who^r disbelieved they^z for whom^r they^z believed: if (it^x) [was] *kbayran*⁵³³² (desirable/ worthiness/ goodness) not (would have) preceded us they^z to it^x; and *edh* (when/ while) not *yahtadow* (they^z find and accept the aright-guidance) by it^x then they^z shall say: this (is) an *ufkon*^x (slandorous-fabrication/ specious concoction)^x old.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ
ءَامَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا
إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ
فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿٧١﴾

12. And of before it^x Mosa's (Moses') book (distinctly)⁵³³³: principal and mercy^w; and this (is) a Book *mussaddegon*⁵³³⁴ (accepter as credible), tongue-Arabic to warn [be/it^x]⁵³³⁵ whom^r *dhalamo*⁵³³⁶ (they^z wronged) and a *bushra*⁵³³⁷ (a pleasing-tiding) for the benefactors.

وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا
وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ
لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا
وَيُبَشِّرَ الْمُحْسِنِينَ ﴿٧٢﴾

13. Verily, who^r they^z said: our Lord (is) Allah, afterwards they^z straightened, so neither (is) fear on them and nor (shall) they sadden.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ
اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ تَحْزُونُ ﴿٧٣﴾

14. Those (are) the Paradise's^w companions, immortals they^z (are) in it^w a requital by what they^z were working.

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ
فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٧٤﴾

15. And We enjoined the human by his both begetters (parents) *ehsan* (rendering dutiful needs); bore him his mother discomfotingly⁵³³⁸ and delivered him

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ
إِحْسَانًا حَمَلَتْهُ أُمُّهُ كَرْهًا

⁵³²⁸ The word “بِدْعًا” meaning “first!” Also “بِدْعًا” is an *infinitive noun*! See إعراب القرآن، لمحمود صافي!

⁵³²⁹ The word “أُوْحَىٰ” in “يُوْحَىٰ” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded)! And “الْوَحَىٰ” is fire or king! See اللسان!

⁵³³⁰ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!!

⁵³³¹ The “ظالِمِينَ” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!

⁵³³² The word “خير” = “*kbayron*,” and grammatically inflected “*kbayren*” or “*kbaran*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “إخير”

⁵³³³ The word “إِمَامًا” has many meanings leading among them is being the “*principal*,” *to be followed*, also “principal” and “mercy” are “حال”=adverbs or “تميز”=distinctions! For distinction seems to me more applicable!

⁵³³⁴ The word “*musaddegon*” is more than an “affirmer,” as “affirmer is for affirmation or confirmation!”

⁵³³⁵ The hidden pronoun in “لِيُنذِرَ” could refer to *The Messenger* or to *The Book*, i.e. The Qur'an! See القرطبي!

⁵³³⁶ The word “ظالم”=“فاعل الظلم”=“wrong-doer” and “ظلم”=“wronged”

⁵³³⁷ Here again there is no single word in English for the noun “بَشْرَىٰ” so we resort to transliteration and parenthetical explanation! So, *bushra* (a pleasing-tiding)! And “بَشْرَىٰ” unlike its verbal conjugates, throughout The Qur'an always use it for the “*kbayrey*” (desirables, goodnesses, worthinesses)!

⁵³³⁸ See the *Lexicon* attached to this Translation for the distinction between “كَرْهًا” *dhammah* on the “ك” as in this *Ayah*, and “كَرْهًا” *fat'ha* on the “ك” as in (S3:83), and “إِكْرَاهًا” as in (S2:256)!

discomfortingly; and his bearing and his weaning (are) thirty months, until if [he] reached his *ashuddo*⁵³³⁹ (prime/full mental and physical strengths) and reached forty years^w [he] said: my Lord *an'ze'aney* (let-dispose me [You^s]) to thank Your^t boon^{w5340} which^u *an'amta*⁵³⁴¹ (You^s had graced bounteously and ennoblingly the most desirable and delighting boons) on me and on my twain begetters-parents; and that [I] work righteously (which) [You^s] delight it^x; and let-reform for me [You^s] in my progeny^w; verily I repented to You^s and verily I am of the Muslims.

وَوَضَعْتَهُ كُرْهًا وَحَمْلُهُ وَفَصْلُهُ
ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ
وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ
أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي
أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلَحْ لِي
فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ
الْمُسْلِمِينَ ﴿٥٣٤٠﴾

16. Those whom^r *nataqabba'lo*⁵³⁴² ([We] clemently accept) a'n⁵³⁴³ (from/ regarding) them *absana* (excellenter) of what they^z worked and We overlook a'n their misdeeds^w in the Paradise's^w companions; the truth's promise, which^x they^z [were] promised.

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ
مِمَّا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ
فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ
الَّذِي كَانُوا يُوعَدُونَ ﴿٥٣٤١﴾

17. And who^x [he] said to his both begetters (parents) fie for you both, do you both promise me that *okbraja* ([I] be emerged/ produced) while *qad* (already and affirmatively) ceded-she^{y5344} the generations of before me; while both (are) beseeching Allah, *wayla* (woe to/ valley in Hell for) you^g let-believe [you^s]; verily Allah's promise (is) right; then [he] says: not this except the [firsts'] (ancients') fables.

وَالَّذِي قَالَ لَوْلَايَ أَفِ لَكُمَا
أَتَعِدَانِي أَنْ أَخْرُجَ وَقَدْ خَلْتُ
الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ
اللَّهَ وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ
فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرُ
الْأَوَّلِينَ ﴿٥٣٤٢﴾

18. Those (are) who^r righted on them [the] say⁵³⁴⁵ in *Uma-men*^w (peoples/nations)^w *qad* (already and affirmatively) ceded-she^y of before them of the Jinn and the human-kind; verily they were losers.

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ
فِي أَمْرِ قَدْ خَلْتُ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ
وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٥٣٤٣﴾

19. And for each (are) ranks^w of what they^z worked; and to fulfill⁵³⁴⁶ [He] (for) them their works and they (are) not *yodh'lamoona*⁵³⁴⁷ (to be wronged they^r).

وَلِكُلِّ دَرَجَةٍ تَعْمَلُوا لِيُؤْفِقَهُمْ
أَعْمَلُهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿٥٣٤٤﴾

20. And day (to be) exposed whom^r they^z disbelieved over The Fire^w; you^c undid⁵³⁴⁸ yourⁿ goodies^{w5349} in yourⁿ

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَىٰ

⁵³³⁹ The Arabic word "*ashudab*" = "أَشُدُّهُ" translated as [his "prime, full strength"] meaning reached the ideal age of physical and mental strengths!

⁵³⁴⁰ See the *Lexicon* attached to this Translation for "*ne'amah*" ("boon^w")!

⁵³⁴¹ The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by "أنعم". So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

⁵³⁴² The Arabic word used in The Qur'an is "تقبل", not "إقبل" or "فقبل" = let you accept, or accept. Thus, "تقبل" means accept with clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete! So, Allah is besought to accept it as is, with the already known shortcomings it may have therein! So Allah accepts it by His clemency! So, تقبل = clemently accepted!

⁵³⁴³ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition عن!

⁵³⁴⁴ In Arabic grammar, generations" is feminine, so it's referred to by the feminizing-denotative suffix = she^y! See the Prelude!

⁵³⁴⁵ The expression "righted on them the say" is an Arabic tongue expression meaning: it became necessary to penalize them!

⁵³⁴⁶ The word "يوفي" in "ليوفيهم", from "الوفاء" = "التمام", meaning gathering the last component of any obligation to make it a whole! Thus, "يوفي" means endeavor and gather the last part of an obligation to fulfill it!

⁵³⁴⁷ The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*!

⁵³⁴⁸ The word "أذهب" = "undid," in "أذهبتم," means: consumed or wasted or used up!

⁵³⁴⁹ The word "طيبات" = "goodies" = "goodies," = a feminine gender means any thing delectable and legitimate!

life ^w (of) the world ^w; and *istamta'atom*⁵³⁵⁰ (you ^z had lengthily affirmably relished the transitory worldly delights) by it^w; so today you ^z (are to be/being) requited the disgrace-torment by what you^c were *testakeberona*⁵³⁵¹ (you^z affirm standing haughtily above submission) in the Earth^w by other than the right; and by what you^c [were] *tafsoqoona* (rebellious vis-à-vis Allah's command).

21. And let-remember [you ^s] Aaden's brother, *edh* (when-/since) [he] warned his people by the *Abqa'fe* (winding sand hills) while *qad* (already and affirmatively) ceded^w the *no'thoro* (iterative warners) from between his hands^w⁵³⁵² and from his rear; that let-not worship you^z except Allah; verily I *akhafo*⁵³⁵³ ([I]fear/ know) over/on you^b a great days' torment.

22. Said they^z: have you^s come (to) us to *ta'afeka* ([you^s] slanderously-dissuade/speciously deter) us *a'n* (off) our *aleha'te*^w (deities)^w; so *eetey*^x (let-you^s bring/come to)^x us by what [you ^s] promise us, *en* (if) you^s were of the *ssa'deqeena* (they who always enforce the truth).

23. Said [he]: verily only the knowledge (is) *enda* (by munificence of/ by Rule of) Allah; and [I] communicate (to) you^b what I (had been) sent by it^x; [and,] but I see you^b a people *tajhaloona*⁵³⁵⁴ (you^r act ignorantly or incorrectly).

24. Then *lamma* (when/whence) they^z saw it^x contingent^x advancer^x (towards) their valleys, said they^z: this (is) *aa'redhon* (nimbus-contingent) raining us; rather it^x (is) what *ista'ajaltom* (you^c sought hastening) by it^x; a wind^w in it^w a painful torment^x.

25. [It^w] destroys every-thing by command^x (of) its^w Lord; so they^z became⁵³⁵⁵ not (to be/being) seen except their dwellings; like *tha'leka* (he-that-afar-it/that) We requite the people the criminals.

26. And *laqad* (verily, already and affirmatively) We empowered⁵³⁵⁶ them in what *en* (not) We empowered you^b in it^x and We made for them a hearing and *abssa'ran* (insights/discernments) and *af'edatan* (keen-preoccupation of the hearts); then not enriched⁵³⁵⁷ *a'n* (regarding) them their hearing and nor their insights and nor their *af'edato* (= *af'edatan*) of a thing, *edh* (while)

النَّارِ أَذْهَبْتُمْ طَيِّبَتَكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٥٠﴾

وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥١﴾

قَالُوا أَجِئْنَا لِنُفَكِّنَا عَنْ أَهْلِيْنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٥٢﴾

قَالَ إِنَّمَا أَلْغِمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْكُمْ قَوْمًا تَجْهَلُونَ ﴿٥٣﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٥٤﴾

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٥٥﴾

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا تَجْحَدُونَ ﴿٥٦﴾

⁵³⁵⁰ The word “استمتع” = “دام له ما يستمذه منه” see “اللسان” or is “تمتع طويلا” see “الهادي” hence lengthily is added to emphasize this concept!

⁵³⁵¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

⁵³⁵² The locution “before his hands” is an Arabic tongue expression meaning: before him or ahead of him; and the word “النذر” = “warners” meaning the “messengers”!

⁵³⁵³ Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know! Both meanings could apply!

⁵³⁵⁴ The word “تجهلون” = “tajhaloon” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct!

⁵³⁵⁵ The word “اصبحوا” is based on “اصبح” which means became or happened by next morning!

⁵³⁵⁶ The word “مكن” in “مكنا” means “found” or “established”! It also means “enabled” or “empowered”! Clearly, the English word “established” does not imply or connote the same as “مكن” per se!

⁵³⁵⁷ The word “اغنى” has double meanings: (1) enriched, (2) sufficed! But “enriched” includes sufficed and not vice versa! As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task! Hence “enriched” is superior!

they^z were rejecting by Allah's *Aya'te*^w (*signs/proofs*) and *haqa* (*befell besiegingly*) by them what they^z were by it^x *yastah'zeoona* (they^z affirmably jest).

27. And *laqad* (*verily, already and affirmatively*) We perished what (*is*) around you^b of the villages^w and We variegated the *Aya'te*^w (*miracles/signs/proofs*) *la'alla* (*craving currently unavailable deed that/perhaps*) they return they^z.

28. So *lanla* (*why have not*) succored them who^r *illa-kbatho*⁵³⁵⁸ (they^z took and presumed) of lesser than/-without Allah a sacrifice⁵³⁵⁹ *aa'lebatan*^w (*deities*); rather they^z strayed a'n (*off*) them; and *tha'leka* (*he-that-afar-it/that*) (*is*) their *efko*^x (*slandorous-fabrication/specious concoction*)^x and what they^z were forging.

29. And *edh* (*when/since*) *ssarafna* (*We dispatched*) to you^g *nafaron* (*three to less than ten*) of the *Jinnyasta'meona*⁵³⁶⁰ (they^z affirmably listening) (to) The Qur'an^x; so when they^z *hadhara* (*attended at predetermined time and place*) it^x said they^z: let-hearken you^z; then *lamma* [*it*^x] (*had been*) finished, they^z turned/diverged to their people warners/warning.

30. Said they^z: O, our people; verily we heard a book^x (*which had been*) descended from after *Mosa* (*Moses*), *mussaddeqan*⁵³⁶¹ (*accepter as credible*) for what (*is*) between its^x both hands; [*it*^x] aright-guides to the right and to a way/road straight.

31. O, our people; let-answer you^z Allah's inviter and let-believe you^z by Him/him⁵³⁶²; [*He*] forgives for you^b of yourⁿ offenses and [*He*] precludes you^b from a painful torment.

32. And whoever not answers [*he*] Allah's inviter, then (*is*) not surely enfeeblor [*he*] in the Earth^w and not for him of lesser than/without Him *aw'leyao*⁵³⁶³ (*guardians-/allies*); those (*are*) in a misguidance manifest.

33. Have [and] not seen they^z verily Allah, Who [*He*] created the Heavens^w and the Earth^w and [*He*] fatigued not by their^w creation, (*is*) surely *Qadir*⁵³⁶⁴ (*He-Who is capable of: giving/doing/enforcing. or influencing*) over/on to quicken [*He*] the dead; *bala*⁵³⁶⁵ (*certainly-not*); verily He (*is*) over every-thing Omnipotent.

بَيَّاتِ اللَّهُ وَحَاقَ بِهِمْ مَا كَانُوا
بِهِ يَسْتَهْزِءُونَ ﴿٦٦﴾

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ
الْقُرَىٰ وَصَرَفْنَا الْآيَاتِ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٦٧﴾

فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِن
دُونِ اللَّهِ قُرْبَانًا ءَالِهَةً بَلْ ضَلُّوا
عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا
يَفْتَرُونَ ﴿٦٨﴾

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ
يَسْتَمِيعُونَ الْقُرْآنَ فَلَمَّا
حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ
وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٦٩﴾

قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا
أُنْزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى
طَرِيقٍ مُّسْتَقِيمٍ ﴿٧٠﴾

يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا
بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ
وَيَجْرِكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿٧١﴾

وَمَنْ لَا يَجِبْ دَاعِيَ اللَّهِ فَلَيْسَ
بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن
دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ
مُّبِينٍ ﴿٧٢﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْ
يَخْلُقْهُمْ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ
الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٧٣﴾

⁵³⁵⁸ The word “إِتْخَذَ” from “الِإِتْخَاذَ” which is “إِفْتَعَالَ” for “الِإِتْخَاذَ,” as stated in لسان العرب; therefore, “إِتْخَذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

⁵³⁵⁹ The word “قُرْبَانًا” = “مَا يَتَقَرَّبُ بِهِ” so such “sacrifice” is to be their intercessors to Allah! As they say: “not [we] worship them except to they nigh us to Allah a nigh!” (J 39:3).

⁵³⁶⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

⁵³⁶¹ The word “musaddeqan” is more than an “affirmer,” as “affirmer is directly for affirmation or confirmation!

⁵³⁶² The pronoun “هـ” in “بِهِ” could refer to the inviter (Mohammad, SAW) or by Allah, SWTA, Who will forgive for them their offenses! See القرطبي!

⁵³⁶³ The word “أَوْلِيَاءُ” could also mean, among them: protector, friend.

⁵³⁶⁴ The word “قَادِرٌ” is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing!

⁵³⁶⁵ The word “bala” = “certainly-not” is absolutely not synonymous to “yes” = “نَعَمْ,” see footnote 196 or the Lexicon attached to this Translation for more elaboration!